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France wishes her army, she wishes it strong, invincible, and she places in it her dearest, highest hopes.

"We consider it a sacred duty, gentlemen, of our profession as educators, to keep alive in the soul of the French youth the military spirit, the cult of the national army and of holy force."

He brushes aside the idea of arbitration with a few words, as an impossibility on account of national passions, apparently unconscious of the fact that he is in this very address doing all that is in his power to inflame these passions.

"The army remains the supreme resource, and we must see in it the guardian of the right and spotless knight of justice.

"I call holy the force which the right consecrates and which makes the right prevail."

The same old silly story of *our* army always being in the right! And meanwhile this precious "spotless knight" was lying, cheating and assassinating over the prostrate form of the wretched Dreyfus! How could the reverend father and his auditors keep their faces straight? Is it hypnotism or softening of the brain or simian atavism that fills a whole nation with folly, — and the vast majority of all nations?

But my object in bringing forward these two sad cases of Christian degeneration is to postulate frankly the question of the attitude of contemporary Christianity to war. Do Kingsley and Didon fairly represent the attitude of the Church, and if not, what is that attitude? A French Protestant pastor, Wilfred Monod, raises the point in a volume of lectures recently published in Paris [*"Peut-on Rester Chrétien?"* Trois Conférences par Wilfred Monod, pasteur. Paris, 1901. Fischbacher, 1 vol.], and he suggests the supplanting of the current historical Christianity, "accomplice and abettor of innumerable crimes," with a truer religion of Christ. He gives a hint of the crimes to which he refers in his dedication, which is "To the memory of the old men, women and little children who have just perished in the extreme Orient from the ferocity and bestiality of the allied troops, the armies of the Christian nations."

It is indeed high time that the churches should face these questions. We know well that there are men like Monod in all of them; but are they not a hopeless minority, and are not most of them afraid to open their mouths on these subjects in any ecclesiastical assembly? Captain Mahan, himself a prominent layman in the Councils of the Episcopal Church, assures us that the agitation against war is distinctly antichristian in its character, and he cites the fact that its leaders in England, Herbert Spencer, Frederic Harrison and John Morley, are all infidels. I was struck by the same idea in reading that grand book against war, "*Lay Down Your Arms*," the "*Uncle Tom's Cabin*" of the peace crusade. Its author, the Baroness von Suttner, evidently regards the Church as an opponent, and her whole attitude is unmistakably secular. Are she and Captain Mahan right as to the position of present-day Christianity on the issue between them? If not, it is clearly the duty of those of the clergy who condemn war to obtain from the authoritative councils of their various denominations some declaration on the subject. They cannot ignore the fact that every church has always and invariably approved of every war in which its own country was engaged, and that thus any criticisms which it may have ventured to

make upon war in the abstract are nullified and made ridiculous. They must know that the most enthusiastic supporters of the recent and present wars of the United States and England have been the clergy, and that every ecclesiastical gathering in those countries has bristled with war. They know that the churches are thus closely identified with militarism, and that the friends of peace feel as uncomfortable in the "house of God" as the abolitionists used to. The question is, "Will they be forced outside?" and the Monods in every synod and convention should insist on an answer. "Outside" in God's world is not such a bad place after all. We can get on without churches, but we cannot get on without humanity.

RHINEBECK, N. Y.

New Books,

THE WAR AGAINST THE DUTCH REPUBLICS: ITS ORIGIN, PROGRESS AND RESULTS. By H. J. Ogden. Manchester, England: The National Reform Union. Price, one shilling and postage.

This remarkable book is largely a compilation of diplomatic dispatches, newspaper utterances, speeches in Parliament, extracts from magazine articles, letters, pamphlets, opinions of public leaders, etc. It is all arranged in logical order, so as to give a full and clear idea of the causes, the conduct and the results of the war in South Africa. It has been pronounced in England "the most complete compendium of facts, arguments and evidence relating to the war which has yet been issued from the press. Every phase or aspect of the war, and every question arising directly or indirectly out of it, is dealt with." Mr. Ogden has put the whole civilized world under obligation to him, for hereafter no serious student of the conflict which has already devastated so much of South Africa will be at a loss to find the materials of study ready to his hand. The book is in fact a library — and not a very small one either — of facts, dates, diplomatic correspondence, opinions of public men, and everything else — defeats, victories, losses, expenses, deceptions — pertaining to the war. It is nearly incredible that one man could have done, accurately and successfully, what Mr. Ogden has done in this compilation. If such a book had fallen into Carlyle's hands, he would scarcely have pleaded ever again: "Give me facts; feed me on facts." Three hundred pages, large octavo, crammed with facts, and all for one shilling, would certainly have taken for once the growl out of the sham-hating sage of Chelsea.

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